Dietz, J. C.

Christian Science

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CHRISTIAN SCIENCE

BY

REV. J. C. DIETZ

Printed by the Southern Conference of the Chicago Synod
of the Evangelical Lutheran Church

HENKEL & CO., PRINTERS,
NEW MARKET, VA.
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PREFACE.

The following paper was read before the Southern Conference of the Chicago Synod. The conference ordered the paper to be placed in the hands of its TRACT COMMITTEE for publication and sale. The object of the paper is to counteract the delusive and unchristian tenets of the sect, "Christian Science," falsely socalled.

NOVEMBER, 1903. J. C. DIETZ.

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CHRISTIAN SCIENCE.

I. ITS ORIGIN.

Christian Science is about thirty-five years old. It now claims 450 societies, which they call churches, and some 5,500 teachers and healers, employed in healing and propagating its teachings. It also claims a following of 1,000,000 members.

The reputed founder of this society is Mrs. Mary Baker Eddy. Her first husband was Col. Glover, a rich slave owner of Charleston, S. C., who died in 1845. Her second husband was Daniel Patterson. This marriage proved uncongenial for Mrs. Patterson, as she claims, and after a few years rough sailing she obtained a divorce. Her third husband was Asa G. Eddy, who died after a few years.

Mrs. Eddy claims to have *discovered* C. S. in the year 1866. As to *where* she discovered it we shall see later. "Science and Health," written by Mrs. Eddy, is the C. S. Bible. All quotations, setting forth the principles of C. S., will be made from the 33d edition of this book.

In 1867, Mrs. Eddy opened a school of C. S. Mind Healing for the prophets of the new faith. Tuition for primary course in this school was $300; the normal course, $200; obstetrics, $100; theological course, $200. So far as I know there is not a theological seminary in the whole Christian church that charges its students tuition. But Mrs. Eddy, who claims to be following Christ and his teachings, charges her students $800 very hard and material dollars, exclusive of board. This too must be in *advance*. This is preposterous in view of the fact that the whole course occupies only three weeks. Mrs. Eddy says that in seven years she had 4,000 students.

In 1875, she issued her first edition of S. and H. It has now

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ABBREVIATIONS: C. S., Christian Science. S. & H., Science and Health.

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reached its 163d edition. The price of this book is $3 *cash in advance*. No healer is allowed to practice the game unless he possesses a copy of this "holy nightmare." She strongly urges all students and patients to buy this book and read it as a panacea for all ills. "If the reader of this book observes a great stir throughout the whole system, and the moral and physical symptoms seem aggravated, these conditions are favorable. Continue to read." P. 375. According to Dr. Eddy the larger the dose the better.

A few years ago she published a poem, entitled "Christ and Christmas." The price of this poem was $3 *cash in advance*.

No member of a C. S. church, young or old, can retain his membership unless he pays $1 capitation tax every year.

The C. S. healer gets one dollar for each visit to the sick. She (it is usually a she) uses no drugs, medicines, or manipulations—prescribes no remedies whatever. All she does is to sit and argue for fifteen minutes or more with the patient, showing him that he is not sick—he only thinks so; there is no such thing as sin, sickness, disease, pain, death; they are only imaginations, the beliefs of mortal mind.

In addition to all this Mrs. Eddy has launched out into the souvenir spoon business. In a bull issued from the Mother church, she has decreed that: "Each Scientist *shall* purchase at least one spoon; and those who can afford it, one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truths." These spoons cost $3 a piece for plain silver; $5 a piece for silver with gold edges—*cash in advance*.

As a money-making machine, Mrs. Eddy has struck a bonanza. It outrivals the church of Rome or the billion dollar steel trust. Though once a poor woman, she is now rich—growing richer every day, and able to live in a palatial mansion among the hills of New Hampshire.

II. AS A PHILOSOPHY.

There is nothing new in C. S. Mrs. Eddy claims to have discovered it in 1866, saying that "neither tongue nor pen suggested it." But the truth of the matter is her philoso-

phy and theosophy are both over 4,000 years old, and are almost identical with that of the Vedas, the sacred books of Brahmanism.

A few parallel quotations from S. & H. and Dr. Freeman Clark's history of Brahmanism, will satisfy the unprejudiced, as to *where* she discovered C. S. and whether or not tongue or pen suggested it.

SCIENCE AND HEALTH.	BRAHMANISM.
"Spirit and its formations are the *only* realities."—Page 20.	"The *only* real existence is that of spirit."—Vedic Poem.
"It teaches that matter is the falsity, not the fact of existence."—P. 22. "Matter is neither thing nor person, but merely human belief."—P. 24.	"Matter does not really exist; it is merely the production of Maya, the mystic power, by which the Supreme power has created an illusive and temporary matter, which seems to exist, but does not really do so. There is then no real existence for matter."—Vedic Poem.
"Divine science shows that matter and mortal body are the illusions of human belief."—P. 379.	"The world is not being. It is appearance without reality, a delusive show."—Sankara.
"Matter was found to be a belief only."	"There is nothing in the universe but spirit and illusive appearances."
"Remember that all is mind and that there is no matter. You are only seeing and feeling a belief, whether it be a cancer, deformity, consumption or fracture."—P. 297.	"There is nothing but spirit, which neither creates nor is created, and into which all souls are absorbed, when they free themselves from the belief that they can experience either joy or pain."
"Spirit is the only substance."—P. 377. "God never created matter, for there is nothing in spirit out of which matter could be made."—P. 380.	He who has obtained knowledge of God "lives sinless; as water wets not the leaf of the lotus, so sin touches not him who knows God."—Veda.
"If soul could sin, it would be matter instead of spiritual."—P. 50. "The science of being reveals man as perfect even as his Father in heaven is perfect."—P. 28.	"The soul is not subject to birth or death, but is in its substance from Brahma himself."
"Because man is the reflection of his maker, he is not subject to birth, growth, maturity or decay."—P. 12. "He is coexistent and coeternal with God."	

I might multiply quotations, but these are sufficient to refute Mrs. Eddy's claims to originality and heaven-born inspiration.

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Practically her philosophy is altogether impossible of application. It is alike devoid of logic, science, or commonsense. Not only does C. S. deny all evidence of the five senses, but the existence of the senses themselves. "The evidence of the senses reverses the science of being and establishes a reign of discord—the power of sin, sickness, and death."—P. 92.

"The material senses and Adam are figurative, and return to the dust, to the *nothingness of a belief disavowed*. They are the error and not the truth of being."—P. 96.

It is to the five senses that human life is indebted for its knowledge, its reason, its discoveries and its civilization. Without the five senses, man or human life is not conceivable. The manifest absurdity and the impracticability of Mrs. Eddy's philosophy is its own refutation.

Besides it is contrary to Scripture, which teaches us that God has created a material universe, given us material bodies, and endowed us with five material senses. The evidence of these five senses and reason, one of the greatest gifts of God to man, contradict every part of Mrs. Eddy's system of philosophy.

III. AS A RELIGION.

Mrs. Eddy claims that "Science and Health" is an explanation, or key to the Scriptures. But the truth is, it is a perversion, a sacrilegious denial of the plainest and most essential truths of the Bible. To the Christian the whole Bible, and nothing but the Bible, is the rule and standard of faith. Every moral and religious tenet contrary to it, is to be rejected as error. All the fundamentals of S. & H. are diametrically opposed to the plainest teachings of the Bible. S. & H. cuts out certain portions of the Bible and brands them as lies. For instance, the first chapter of Genesis, Mrs. Eddy says, "is the spiritual and true view of creation," but of the second chapter she speaks as follows: "The 2d chapter contains a statement of the material view of God, man, and the universe, which is the exact opposite of scientific truth. The history of error, or matter, if veritable, would set aside omnipotence of spirit; but it is the false history, in contradiction to the true."—P. 448.

Mrs. Eddy denies the personality of God and Christ in the following words: "God is mind. He is divine principle, not person."—P. 377. "Christ is divine principle, not person: soul outside of body."—P. 530. These and similar statements are reiterated time and again all through the book. But it is enough for us to know that the Bible speaks of both God and Christ as having personality; see Heb. 1, 3; 2 Cor. 2, 10.

In addition to this, if God is simply a principle, devoid of personality, then he is a mere *thing*, and not a *being*. For only a conscious being can possess personality. Only a being possessing personality can possess intelligence, love, and all other attributes ascribed to God in the Scriptures. Therefore to deny his personality is to rob him of his glory and reduce him to a mere senseless and unfeeling *thing* as do the Brahmans when they say, "He neither creates nor is created, neither acts, nor suffers, nor changes."

Again, a principle is a rule of action which in and of itself is inoperative. Or still more comprehensively, a principle is a truth which expresses the relations of things. A principle involves and necessitates the existence of things, and can exist only subjectively. Principle is not an objective reality. So when C. S. says that God has not personality, and that he is "nothing but divine principle," and on top of this says that "there is nothing in the universe but divine principle," it reduces him to a mere abstraction. This is to deny his existence altogether, for it is a universally accepted truth that mere abstractions do not exist in reality. If God is not a personality it is a psychological impossibility for him to say *my* and *mine*, for only a being having personality and an objective existence can speak of things as belonging to himself.

S. & H. says: "God is spirit and spirit is infinite. There is but one spirit."—P. 377. "The supposition that persons are spirits is a mistake, since spirit is God, and there is but one. The belief in good or evil spirits belongs to the dark ages."—P. 236.

Over against this, the Bible teaches that there are both good and evil spirits. See Heb. 1, 7, 14; Mark 9, 25;

2 Pet. 2, 4. Man also possesses a spirit—Eccl. 12, 7 ; Luke 8, 55 ; Heb. 12, 9.

According to Mrs. Eddy the belief in good and evil spirits, and those portions of the Bible which teach it, have become obsolete. She has therefore written a new Bible, and called it "Science and Health."

S. & H. identifies soul and spirit when it says that "soul is God," and that there is "but one soul"—404, 23. It also says that "man is neither soul nor spirit."

But in Gen. 2, 7, we are told that God "formed man of the dust and breathed into his nostrils the breath of life, and man became a living soul." This we believe, notwithstanding Mrs. Eddy, who calls this whole account a lie. From Genesis to Revelation runs like a golden thread, the great truth that man possesses both soul and spirit. See Ps. 103 ; Matt. 10, 28 ; 1 Thes. 5, 23.

Mrs. Eddy even lays sacrilegious hands upon the precious doctrine of the Trinity. She denies the Divinity of Jesus, and substitutes C. S. for the Holy Ghost. Her Trinity is "God the Father, Jesus the Son, and Divine Science the Holy Ghost." "These three titles express the threefold nature of the infinite."—Pp. 46, 140.

Again S. & H. teaches, "God is mind ; and there is but one mind, because there is but one God."—P. 378. But man also possesses a mind as is abundantly taught in Holy Scripture—Mark 12, 30.

"Mind is all and matter is naught."—P. 14. "Everything is mind."—P. 424. Here is taught the self-evident error that God is everything, and everything is God (Pantheism), and there is nothing in the universe but God. The existence of the material universe is denied. All these errors are refuted by the first and second chapters of Genesis alone, where God is represented as creating heaven and earth, sea and land ; also man, giving him a material body and an immaterial soul.

Once more hear the oracle speak ! "Remember that all is mind, and there is no matter—you are only seeing and feeling a belief."—P. 297. "Divine Science shows that matter and material body are the illusions of human belief." —P. 379. The profound absurdity of this is its own refu-

tation. Truly these are the husks that swine eat. If Mrs. Eddy really believes in the non-existence of matter and material body, why does she not discard clothes and food and live in the woods like other "spooks."

ANTHROPOLOGY,

the *anthropology* of S. & H. is no less absurd, unscientific, and unscriptural. A few quotations will suffice:

"Man was and is the idea of God, the conception of the eternal mind, co-existent and co-eternal with it. Man was forever in God, or mind. Therefore mind can never be in man."—P. 378.

1. If man is simply an idea, a thought, a mental concept, then he can have no real objective, or concrete existence, which is the same thing as to deny his existence at all. Abstractions are not realities.

2. If man is co-existent and co-eternal with God, then he is without beginning or end. In other words, he is infinite and equal with God. This is to deify man and institute the worship of self.

To say that man is *co-existent and co-eternal* with God, and that God *created* man is a contradiction of terms. Gen. 1, 27 and 2, 7, plainly states that God "created man in his own image;" that he formed his body out of the dust, and therefore we conclude he had a beginning. Which will you believe, Mrs. Eddy's "*ipse dixit*" or the inspired Record?

Science and Health denies that man possesses a material body: "Divine science shows that matter and mortal body are the illusions of human belief."—P. 379.

What fools we mortals be! This world would be far happier if Mrs. Eddy had no body!

S. & H. teaches sinless perfection. "Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God and possesses not a single original or underived power. Hence man cannot depart from holiness."—Pp. 541, 28. But the Bible says, 1 John 1, 8–10. This needs no comment.

S. & H. denies the existence of sin, sickness, disease, and death, pronouncing them mere beliefs or illusions of mortal mind. "Maintain the facts of science, that mind is God and therefore cannot be sick; also what is termed matter can-

not be sick; that all causation is Spirit."—P. 293. "Remember that all is mind and there is no matter. You are only seeing and feeling a belief, whether it be cancer, deformity, consumption, or fracture."—P. 297. "To the scientist sickness is a dream." Dozens of similar statements are to be found in S. & H. concerning sin, sickness, and death.

Now let us pursue some of these propositions to a logical conclusion. Mrs. Eddy argues:

1. There is no matter, what seems to be matter is only a belief, and therefore cannot sin, get sick, or die.

2. All is mind, mind is God, and God cannot sin, get sick, or die.

Therefore, she concludes that "sin, sickness, and death are only imaginations, evil beliefs."

Question: Whence come these "evil beliefs," we call sin, sickness, and death?

Mrs. Eddy says, "They are merely beliefs and illusions of *mortal* mind."

Question: But what and whence is "mortal mind."

She says: "All causation is Spirit, and Spirit is God." If this is true then it logically and inevitably follows *that God is either mortal mind or the cause of mortal mind.* In either case he is the cause of all the sins and ills that afflict humanity. But Mrs. Eddy is an eel!

Listen! "Mortal mind is nothing, claiming to be something, belief creating other beliefs, sin, sickness, death."—P. 546.

How nothing can cause something, how there can be a belief without a believer, the witch of New England does not tell us. Mortal mind is her Aladdin's lamp with which she accomplishes the impossible, her scape-goat on which she rides through stone walls—her broom on which she rides to the moon and sweeps the cobwebs off the sky. Mortal mind is a serpent that gives birth to a host of serpentine apparitions that afflict humanity, and then swallows them all, and in turn takes its own tail in its own mouth and swallows itself. Truly C. S. is a wonderful beast!

To prove that sin, sickness, and death are hard, stern

realities I need not quote Scripture. They are self-evident to all outside of the insane asylum.

If they are only beliefs and illusions, as Mrs. Eddy says, then Christ came down to earth to chase phantoms, and his sufferings and death on the cross were a sham. Who is the sham Mrs. Eddy or the Christ of the New Testament and history? We will let your own heart decide that question.

CONCERNING ANGELS,

S. & H. teaches: "Angels are God's thoughts passing to man; spiritual intuitions, pure and perfect."—P. 527. "They are pure thoughts winged with truth and love."—P. 69. "Not messengers or persons, but messages of the true idea of Divinity flowing into humanity."—P. 70. "The belief in good and evil spirits belongs to the dark ages."—P. 236. "Spirits are but personal forms of belief." The Greek word used everywhere to denote these heavenly visitants to earth is "angelos," which is always and everywhere translated angel or messenger and cannot be translated "message" without grossly violating all laws of language. In Heb. 1, 7, 14 and elsewhere angels are expressly called "ministering spirits," who people heaven, do the will of God, and minister to the saints. But Mrs. Eddy with a ruthless hand brushes aside the Scriptures, and consigns the belief in angels to the dark ages. The blasphemer!

CONCERNING THE DEVIL,

S. & H. teaches: He is "a lie; error; neither a person, nor a principle, a personal belief of sin and evil."—P. 531. "There are evil beliefs called evil spirits, but they are not spirit or they could not be evil."—P. 79. "The only evil or devil in the universe are made up of such erroneous beliefs" (sin, sickness, death).—P. 276. "A lie is the only satan there is."

Our answer is a reference to the fall of our first parents in the Garden of Eden, the trials of Job, the temptation of Christ, where he is represented as an intelligent, active, subtile, walking, talking, deceiving, tempting, lying being, sending calamities and death. Also to 1 Pet. 5, 8; Matt. 25, 41; 12, 24.

Hell, according to S. & H., is a vague, indescribable nothingness that exists only in mortal mind, which itself is nothing. After reading such a jumbled mass of contradictions, and such a sacrilegious handling of Holy Scripture, which Mrs. Eddy tries to palm off on humanity as religion, we cannot refrain from observing, "If there is not a hell, there ought to be."

The great doctrines of the atonement and justification by faith in Christ, along with other precious truths, she practically relegates to the dark ages.

The Holy City, the New Jerusalem, of which John gives such a beautiful and vivid description in Revelation, as the home of the blessed, is, according to Mrs. Eddy, Christian Science.

IV. AS A SYSTEM OF THERAPEUTICS,

C. S. is absurd beyond description. Concerning sickness and disease of all descriptions she teaches: "Nothing but mortal belief gives colds and coughs, or circulates contagion."—P. 113. "Man is immortal; the body cannot die, because it has no life of its own. The illusion named death, sickness, and sin, are all that can be destroyed."—P. 317. "If sin, sickness, and death were understood as nothingness they would disappear."—P. 413. "You say that a boil is painful; but this is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, inflammation, and swelling. And you call this belief a boil."—P. 339.

In speaking of consumption she says: "Show that it is not inherited; that inflammation, tubercles, hemorrhages, decomposition are beliefs, images of mortal thought, superimposed upon the body; that they are not the truth of man; that they should be treated as error and put out of mortal mind. Then these ills will disappear from the body."—P. 295.

There is no need of multiplying quotations. These give the fundamentals of her teachings. Briefly stated they are these: Sin, sickness, death, pain and suffering of all kinds are not real, but imaginary. You are not sick, do not suffer pain, you only think so. They are beliefs of mortal

mind. But what is mortal mind that it can impose such suffering on humanity.? We'll let Mrs. Eddy answer: "Mortal mind is *nothing* claiming to be something, belief causing other beliefs."—P. 545. But how nothing can originate something and flood the earth with such hosts of malignant beliefs, she does not explain.

That many of the ills and troubles of life are only imaginary we freely admit. That many people worry and fret themselves sick is undisputed; and if they would only lay aside their morbid fancies they would be well. It is also a well known fact that the invalid who is cheerful and patient will recover much sooner than one who is discouraged and fretful.

But to tell a man whose lungs have rotted away with consumption, or who is consumed with a burning fever, that he is not sick, that he only thinks so, is to mock him in his misery.

What shall we say in reply? What need to reply? Do not our hospitals, insane asylums, sanitariums, well filled graveyards, consumpted forms, fever tossed patients, and our own pains and ills reply with a logic stronger than language can use. What of the many thousands who have died under C. S. treatment?

In addition to this, the Bible brands C. S. as falsehood. In various places in the Pentateuch, Moses gives many good and useful sanitary laws; such as, the seclusion of lepers, laws forbidding the marriage of near kin, laws prohibiting eating animals that had died of disease, names and description of diseases to which they would be exposed, etc.

Job was afflicted with boils, Paul had a thorn in the flesh, Christ suffered and died. If, as C. S. says, "there is no pain or death," then Christ's crucifixion and death was all a sham. But it is enough for the Christian to know that the Bible teaches the opposite.

A few quotations will suffice to show Mrs. Eddy's form of treatment: "If you are believing and doing wrong knowingly, you can at once change your course and do right. So if you believe yourself sick, you can in like manner alter this belief and action."—P. 104. C. S. is a pan-

acea for all ills. "It is sunlight to the body; it invigorates and purifies; it acts as an alterative, neutralizing error with truth. *It changes the secretions, expels humors, relaxes rigid muscles*, restores carious bones to soundness." — P. 105. "When a sufferer is convinced that there is no pain, because matter is non-existent, how can he possibly suffer longer?" —P. 389. "If your patient believes in taking cold, mentally convince him that matter cannot take cold . . . if you succeed in removing fear your patient is healed."—P. 299.

Mrs. Eddy claims to heal hopeless diseases, raise the dying, set broken and crushed bones without touching the patient. Wonderful indeed ! ! !

Hear her prove it: A case of convulsions, produced by indigestion . . . . In belief, the woman had chronic liver complaint, and was then suffering from abdominal obstruction and bilious colic. Cured her in a few minutes. One instant she said: "I must vomit or die. The next minute she said: "My food is all gone and I would like something more to eat."—P. 311. On page 199, she tells of a man, the bones of whose foot were crushed by a piece of falling timber, who put on his boot and walked several miles the same day she began treating him. On the following page she tells of a Mr. Clark who had been confined to his bed for six months with an incurable hip disease. His eyes were already fixed and sightless—the dew of death was upon his brow. But in ten minutes under her treatment he was able to arise, dress himself, and eat supper with his family.

These are a few of the Arabian Night tales by which Mrs. Eddy has succeeded in making herself ridiculous in the eyes of intelligent people.

That she has cured cases of hysterics and hypochondria no one denies. Dowie, of Chicago, has done the same; hundreds of physicians have done likewise with bread pills. But if Mrs. Eddy really possesses the wonderful power of healing all diseases, why does she not do the Christ-like thing, and exercise that power in behalf of suffering humanity? Why is it that since 1888, she says in the preface of her book, "The authoress takes no patients, and has no time for medical consultation?" Why is it that medical

colleges have offered her large sums of money for a single demonstration of her power, which she has steadily refused? Why? For the simple reason that such a test would expose the gigantic fraud, the unspeakable humbug that she is, imposing on thousands of ignorant and easily deceived men and women.

I cannot refrain from giving another story. "A little girl who had listened to my explanations, wounded her finger badly. She seemed not to notice it. When asked about it she answered, 'There is no sensation in matter.' Bounding off with laughing eyes, she added, 'Mamma, my finger is not a bit sore.'"

Thus C. S. teaches the little ones to lie and act the hypocrite. Mrs. Eddy says: "A lie is the only devil there is." If this is true, she and her set have turned more devils loose on this world than all the lower regions can summon.

Mrs. Eddy claims that Christ was a Christian Scientist, healed by C. S. methods, and that healing was his *first article* of *faith*. This we emphatically deny. He never taught or practiced any such nonsense as is to be found in S. & H. The great purpose for which Christ came on earth was, not to heal the body, but save the immortal soul; not to remove disease, but to destroy sin the cause of all sickness and sorrow. He wrought miraculous cures as a *proof* of his claims that He was the Son of God and the Savior of the world. He expressly stated in John: "The works that I do testify of me that the Father hath sent me." When John in prison asked, "Art thou he that should come or do we look for another?" he pointed to his preaching and miracles as the proof of his Messiahship. Nicodemus recognized the logic of his miracles and said to the Savior: John 3, 2, "No man can do these works which thou doest except God be with him."

Christ gave this same power of miracles to his disciples, so that the world might know thereby that they were divinely commissioned to establish the church on earth. But it cannot be shown that any one except an apostle, or one on whom an apostle had laid hands, possessed this power to work miracles.

Certainly God heals diseases in answer to our payers, but in the same way that he answers our prayers for daily bread. We pray, "Give us this day our daily bread." We then sow and till the fields. God sends the rain and sunshine and harvest, and in the process of time the food is on the table. So when we pray for a restoration of health, we must *use* the means God has given us to get well, and through these means he grants the blessing.

One more and I am done. Mrs. Eddy says that "food neither strengthens nor weakens the body," but that it "would not be wise to stop eating until we gain more knowledge." There is no such a thing as heat or cold, as they are only mortal beliefs. Now, if Mrs. Eddy will only give us a practical demonstration of the fact that it's *possible* for us to live without food for our bodies or heat to keep us warm, we will regard her as mankind's greatest benefactress. But until she does we must regard her either as a gigantic fraud or as a fit subject for the insane asylum.

Now which will you choose? The husks that swine eat or the plain, simple truths of the Gospel, as contained in our precious old Bible?

J. C. DIETZ.

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